February 15, 1955

The LUTHERAN WITNESS

Wessel Hall

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

EXAMPLE

I read with interest the WITNESS reports of the missionary concert tours which the Lutheran Chorus of Sheboygan, Wis., made in South and Central America and which the Springfield Seminary Chorus made in the British Isles last summer. The choristers raised the money to pay the entire expenses of their tours, and these missionaries in song are our young people, not yet considered the staunch pillars of our church. These young people worked to bring praise and glory to God and to further His kingdom. They try to open more hearts and more doors for Christ to enter.

It is disheartening and sad to see so many articles which read like this: "Synod's Board of Directors at its meeting on December 2 and 3 was chiefly concerned about the financial difficulties of Synod. Opportunities for an expansion of our mission work were brought to the Board's attention, but we can go forward only as far and as fast as our people furnish the means through their contributions."

We, the older, seasoned ones, should show a much greater effort than our young people. We should be their examples to the praise and glory of God's love in Christ for our salvation. Are we doing our part toward our young people and most of all toward God, who has given us the great privilege of having that Gospel for ourselves? May God graciously open our eyes, our hearts, and our hands to bring to God's altar the funds necessary for Synod to do the greatest of all work.

Lansing, Ill. MRS. L. CEDERHOLM

"STIR IT"

"Church Clique" under "Loose Leaves" in the January 18 LUTHERAN WITNESS prompts me to ask: Isn't it possible for all congregations to rewrite their church laws or by-laws pertaining to election of officers, so that the voters would elect a person to an office for a period of say only two or three years and then absolutely excuse him from any elected office or appointed job for one whole year before he can be re-elected?

It's just like a pot of stew: stir it, and it will not stick to the bottom, burn, and be no good. But if you keep stirring it, it turns out very good.

Kendallville, Ind. H. B.

"A ROSE"

DEAR SCRIBIFEX MAXIMUS:

When I opened my WITNESS of January 18 and saw the article "I Remember Walther" and the picture, I was reminded of the passage in Busch's *Max und Moritz, "Siehst du wohl?" sprach Lehrer Lempel. "Das ist wieder ein Exempel — wie auch ein gescheiter Mann — doch ins Elend kommen kann."* I hope the "By Julius A. Friedrich" will not cause the readers to think that *I* am responsible for the article and want to show off. Far from it. [The WITNESS, without the author's knowledge, obtained the article from a recording.]

I heard that you desired to give me a real surprise and a present on my 93d birthday, January 9. Well, you did both.

Thank you for giving me a chance to publicly place a rose to the memory of him who once saved me, under God, from perdition.

St. Louis, Mo. JULIUS A. FRIEDRICH

"CAN'T WE DO SOMETHING?"

I have just seen another movie in which the religious angle is portrayed by a Catholic priest. The movie was good, and the part of the priest was without doubt a good sermon, but what I am concerned about is this: Why do we not make it possible to show some of our people a few of our "real" truths?

It is certainly true that there are literally thousands who see the movies but who never see the inside of a church. Please can't we do something about it?

Spokane, Wash. MIKE PIPER

MY LENTEN PRAYER

Lord, grant me faith to meditate
On all my sins, both small and great,
Which caused Thy sorrow and affliction
And brought about Thy crucifixion.
Grant me true steadfastness to know
Thy love and in Thy grace to grow.

The crown of thorns belonged to me,
The jeers, the spitting, mockery;
All this for me, Thou, Christ, didst bear
That I may heaven's glory share.
So grant me thankfulness of heart
That I may ne'er from Thee depart.

And would I e'er transgress Thy rules,
Remind me that I hold the tools
Which forced the nails into Thy hands
And on Thy life made death demands;
So may I realize my guilt
And henceforth live, Lord, as Thou wilt.

In this blest Lenten season now
Before Thy throne I humbly bow.
Thy love and Thy forgiveness plead,
Thy help and comfort when in need.
I pray the Holy Ghost will live
Within my heart and blest peace give.

Coffeyville, Kans. RUTH SOELDNER

FROSTED PANES

The artistry of deft and unseen hands
Upon my windowpane last night
Designed some fernlike jungle lands
Now sparkling in the dawning light.

Though frosted panes my view conceal,
The light is shining slowly through!
Thus pilgrim eyes at frosted panes
Await Thy goal and hopes pursue.
Someday, I know, the panes will l
At sudden angel trumpet blas
Then I shall see what crosses hide
And see Thy face above at las

WALDEMAR B. STREUF

New Athens, Ill.

✠

THE COVER

Wessel Hall, the new classroom b
ing on the campus of Concordia
logical Seminary, Springfield, Ill.,
dedicated January 9, 1955. E
through an allocation from "Co
for Christ" funds, the structure co
seven classrooms, twelve faculty o
a large wing for the music depart
a fully equipped science room, a v
aids laboratory, a museum, and a f
lounge. The aluminum-and-glass f
on the west faces Luther Court.
building cost $289,000.

The hall is named for Dr. Louis
sel, a member of the faculty fro
to 1933.

Dr. Walter C. Birkner, chairm
Synod's Board for Higher Educati
his sermon on Heb. 10:23, dedicate
building to the three great doctri
Holy Scripture: the Bible alone,
alone, faith alone. Dr. B. H. Selcke
retary of the Seminary Board of Co
Dr. Walter A. Baepler, president
Seminary; and the Rev. Alvin W.
ler, President of the Central Illinoi
trict, officiated at the dedication.

Alumni and friends of the Sprin
Seminary are collecting funds for
tue of Martin Luther to be erect
the south of Luther Court.

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ll Things"

NEST T. LAMS
Christ Church, Oak Park, Ill.

EWING GALLOWAY

Nothing that comes from His hands can become wrong to you

ything concerning God creates nazement in us and stirs us to ly wonder. His trinity and His manifold works, His in- Word, His love, His holiness, emption, His forgiveness, His , His blessings — try to com- e list! I know that you can't. and prayerful readers of the ntinually will meet Bible pas- at make one think, that truly our puny minds. Why not ne such amazing verses, or nem in the margin, or write ief comment in the margin, or, till, why not commit such pas- om Holy Writ to memory?

an amazing verse in the : "He [God] that spared not n Son, but delivered Him up ll, how shall He not with Him ely give us *all things?*" (Rom. Mark this verse in your Bible w before you forget it. These arkable words indeed.

God

l," the infinite God. So this egins with that blessed name What a prelude! "He," God! make a transcription of this nd make God the direct : "I spared not My own Son, ivered Him up for you all; en, shall I not with Him also ive you *all things?*"

His Own Son

ared not *My own Son.* I sac- *My beloved Son* for you. I gave atest Gift for you, for your n. How *can* you, yes, how *dare* ubt that this supreme Gift is for the bestowal of all needed nate and secondary things?" *pared not His own Son*" — ding further for just a minute these words sink deep into art. Oh, what depths of divine hat act of not sparing His own us! What a wonderful, un- le, adorable, glorious act of

Jesus

"How shall He not with Him also freely give us *all things?*" So God promises to give *"all things";* for He alone *can* give *all things;* for *"all things"* are in His hands and nowhere else. *"All things"* will lovingly and wisely be selected and directed and apportioned by *Him* who sacrificed *Jesus* for us all. Mark well, not *some* things or *many* things or *most* things. Crosses as well as comforts, heart-breaking sorrows and bitter tears, smiles and joys, adversities and prosperities — all, *all,* A L L! ! Under no circumstances cut the nerve of that word *all!* God gave *Jesus;* therefore He will give *"all things."*

Gift of Gifts

"How shall He not give?" My friend, here is a blessed impossibility! After the bestowal of the *Gift of gifts,* "the unspeakable Gift," He will not inflict even *one* unnecessary trial or withhold even *one* necessary blessing. Think of Calvary! By *that* sacrifice He reconciled Himself to *you,* He wiped out the debt of *your* sin, and made a complete cancellation of *all your* indebtedness. God "delivered Jesus up *for us all,*" as our Substitute, in our place, for all our sins. What a love! What a Gift! What a Sacrifice! What a Savior!

Freely

"How shall He not *with Him* also *freely* give us *all things?*" *"With Him,"* with Jesus, for Jesus' sake, He *"freely,"* graciously, will give us *"all things."* Now let these two words, *"all things,"* grip your heart. In the original Greek text we have the words *"the all."* The whole range of all our wants and necessities is included in *"the all," "all things."* God will give me nothing and deny me nothing but what His goodness confers or withholds. *"All things* work together for good to them that love God."

Therefore

Let us not question the appointments of infinite wisdom and infinite love in *Jesus,* our Substitute, who was delivered up for us all. Let us not dishonor God with our petty, fretful doubts, even in these times that try men's souls. Lean hard on this loving God, not only in little things or in great things, but also in *"all things."* After the pledge of His love in *Jesus,* nothing, not one thing that comes from His hands, can become wrong to you and for you. If tempted at times to nurture and harbor some unkind thoughts or misgivings toward God, let the sight of the *Cross* dispel them.

"All things!" "Spared not His own Son"; therefore — *"all things!"*

Your SYNOD

THE PRESIDENT

"Building for Christ" is claiming the attention of many of our people. They are devoting much time and effort to acquaint all our people with the aims and objectives of this campaign, to arouse the interest of every member for the causes represented, and to urge everyone to contribute willingly and liberally for the various projects.

"Building for Christ" comprises five projects: (1) The Bethesda Lutheran Home, a school and home for the mentally retarded; (2) Mill Neck Manor, a Lutheran school for deaf children; (3) Valparaiso University; (4) Lutheran Deaconess Association; (5) World Relief and Refugee Service.

Some people have asked important questions concerning this effort. They want to know why Synod's Board of Directors has placed all these projects into "one package" and why Synod's Board itself has undertaken to raise this large collection.

Why Five Projects?

The people in charge of the various projects mentioned have been eager to solicit funds from the congregations of Synod. Before any individual, congregation, or private organization can make a Synod-wide solicitation of funds, it must gain the consent of Synod's Board of Directors (cf. synodical *Handbook,* 2.79-d and 9.73). The organizations mentioned did exactly that several years ago. However, the Board requested them to postpone their solicitations until the "Conquest for Christ" effort had been completed. These organizations heeded the request in order that Synod's effort might have the "right of way." When this effort was successfully completed, these agencies repeated their requests, which were urgent. Synod's Board realized that the need was real and the causes were worthy. But how should these pleas be executed? In what order should permission be granted? Who should be first? Who should wait until the last? How should the efforts be spaced? What would our congregations say if all would come within a year's time, and, besides, of course, Synod would urge its own budget? Would all this not result in confusion and dissatisfaction? That is why the Board of Directors decided to ask the various organizations to pool their efforts. That is why we shall have *one* solicitation for *all* the projects on March 20.

Why the Board's Activity?

After the Board concluded that the best solution in the interest of all concerned was to place the five projects into "one package," there remained the matter of persuading the individual agencies that this was the best course to follow. The one or the other organization felt that it had a special appeal which would warm the hearts of the people, whereas this effect might be lost if the projects were pooled. However, when the agencies were told that the Board itself would present the matter to our people, everyone was satisfied.

Furthermore, the Board felt that *every one* of the projects, and not merely the one or the other, *should be successful* and hence should be given the same opportunity and the same advantages. This would be accomplished if the Board presented all projects simultaneously.

Another reason which should be mentioned is that at the Houston Convention (1953) it was "resolved that Synod officially commend these synodical agencies to its Distric cuits, and congregations and urg to give them liberal and co financial support, also to serve ou and Master, Jesus Christ, to their potential." In other words, recognized that though these a are not departments of Synoc (with the exception of World and Refugee Service), they ne less should have the endorsement church.

A final reason for the action was that this effort ough completed at an early date. This place Synod in a better position phasize its important work of m and education.

If More Than $5,000,000 Is

Some firmly believe that c ably more than the necessary $ 000 will be collected. They h the causes are so worthy and ca a tremendous appeal that people who have been fully in about the great needs will willingly and liberally. This s possible. All of us hope tha more than the sum requested contributed. In fact, we wou "The more, the better." Why would these funds be used? Board of Directors has taken this matter by a resolution funds in excess of the $5,(goal be placed into the SYNO CHURCH EXTENSION TREA Surely, you will agree that this is derful place for it. You will jo saying, "The more, the better. God graciously grant all our willing hearts and open hands.

JOHN W. BEHNKEN

BOARD FOR MISSIONS TO THE BLIND

The Mission for the Blind is spreading rapidly over the globe. We have received requests from Alaska, Jerusalem, and Hong Kong.

The greatest plans for expansion lie in youth work in schools for the blind. In 1943 a two-year-old child went blind from a new disease — retrolental fibroplasia. By the next year five more children under three went blind. Within ten years — by 1953 — 672 were blinded by retrolental fibroplasia, and a higher peak is expected before the disease is brought under control.

Thus our church is pressing to offer new services for blind children. *Teen Time* in Braille and large type is rapidly making friends for our church in localities where there are few Lutherans, such as Mississippi, where half the high school student body asked for subscriptions, and Louisiana, where the entire high school student body asked for subscriptions.

The board is now ready to embark upon a program of organizing benefactor families in Lutheran churches near the schools for the blind. In this plan the members of nearby congregations will co-operate with the state schools in introducing children families, so that the children t to church on Sundays, enjoy dinners in a home, and be retu school on Sunday evening. T pose is to give a taste of hom blind children who live in dorr Mrs. H. Koppelmann has w manual on the care of blind

Our regular Sunday school are to be condensed and tra into Braille, so that the blind may participate with the sighte Sunday school instruction.

WALTER H. STORM, Executive Secret

The Psalter

Songs in the Night

salm 77:6: "I call to remem-e my song in the night; I com- with mine own heart; and my made diligent search."

e night is a time of mystery, of read, of evil deeds. Men have s feared the night and have elaborate precautions against angers that lurk in the darkness. ir day we have coined a flippant e to describe the artificial cour- hat men summon to ward off fears of the unknown. "Whis- in the dark," we call it.

he Christian, however, does not to "whistle in the dark." He ls his fears with a better melody. ngs "songs in the night." Hymns aise, thankfulness, and trust well the Christian heart. This is the antidote to fear.

he night is also a time for in- ection. After the bustle and din e day we can pause to take stock ur deeds and misdeeds and to long thoughts of the morrow. the Psalmist, in the night we can mune with our own heart" and ur spirit "make diligent search." uch self-examination is a whole- spiritual exercise. Busy as we we are really never too busy for ation, for prayer, for giving ght to God. When night's ows fall, it is good to remember — His guidance during the day, ceaseless care, and His multi- blessings. His love for us makes ng — to break into "songs in the "

he night is a time, too, for re- on. Men like to relax by sing- o shed the cares of the day with Songs of joy, songs of fellow- have their place.

ut there are some songs that men in the night that indeed belong e realm of spiritual night. Their inflames man's baser nature. words offend the Christian's and pure ideals.

uch songs do not cross the Chris- lips or resound in the Christian's . He, too, sings "songs in the " but his songs do honor to and express the joy of the Chris- ife.

ngs filled the night when Christ born. The angels' music made heavens ring. Those celestial s should strike a chord in each tian heart and find their echo in ngs we sing in the night.

THOMAS COATES

And Jesus Said

Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. MARK 12:43, 44

Here we have another instance of Heaven's unique, peculiar arithmetic. In words expressing deepest sorrow Jesus had just predicted to Jerusalem and its leaders their coming doom. Leaving the Temple, He passed through the so-called Court of the Women, where the trumpet-shaped receptacles for money given for the upkeep of the sacred edifice were placed. He sat down there and observed the people depositing their contributions. While many rich people gave substantial sums, a poor widow dropped in two mites, about one fourth of a cent. Jesus declared she contributed more than the others because she had given all she had.

An old church father has very well said that not the size of the contribution counts, but what remains behind. When the gifts are entered in God's ledger, many a dollar outweighs contributions that represent five or six figures. It all depends on the percentage involved.

The widow might have pleaded poverty and kept her two mites; no sensible person would have faulted her. But she was eager to assist in promoting the work of the Lord and actually gave all she could. How often we use the words "Give as much as you can," and they merely mean "as much as you can spare!" The Lord appeals to us for aid in the mission fields or for some other cause of the Kingdom; He enters our home with the plea that we send the Bread of Life to starving people. But instead of giving from the abundant loaves on our board, we point to the crumbs beneath the table. "You are welcome to them," we say.

The widow by her example teaches us what is meant by sacrificial giving. There is no doubt that her contribution amounted to a real sacrifice; she gave away, as it were, her last piece of bread. We need not think that she herself was aware of doing anything heroic. In modesty she may have realized how paltry her contribution was. But the eye of the Lord was on that gift because nothing remained behind. What is your application?

WILLIAM F. ARNDT

The Lord's Prayer

"For Thine Is the Power . . . Forever"

"I believe in God the Father *Almighty.*" The fact that God has all power belongs to the A B C of my Christian faith. I know that.

Yet, at times, how little I know it! How little I know it *experientially!* How little I know it with an awed, serene, unshakable assurance of the heart!

Years ago Sidney Lanier went to the Georgia marshes. But his was more than a mere sight-seer's interest, as we learn from the poem he wrote later:

As the marsh hen secretly builds
on the watery sod,
Behold I will build me a nest
on the greatness of God.
I will fly in the greatness of God
as the marsh hen flies
In the freedom that fills all the space
'twixt the marsh and the skies.
By so many roots as the marsh grass
sends in the sod
I will heartily lay me a-hold
on the greatness of God.

Everything in these lines is personal and appropriative: "I will build me a nest on the greatness of God" — "I will heartily lay me a-hold on the greatness of God." There is a reason. Sidney Lanier needed a great God *for himself.* And Sidney Lanier needed a God great enough to cure Sidney Lanier of *tuberculosis.*

That is the spirit with which I must pray the Lord's Prayer. When I pray, "Deliver us from evil," I ask God to deliver us from every evil of body and soul, including tuberculosis, cancer, death. When I pray, "Forgive us our trespasses," I ask God to forgive us all our trespasses, numerous as sands on the seashore, scarlet as blood, freighted with hell. When I pray, "Thy will be done," I ask God to perform the triple miracle of confounding the will of the world, of the devil, of the flesh. *Is God able?*

Is my God *able?* Is sheer Almightiness *able?* Is the Ruler of the atom and the universe *able?* "Our Father who art in heaven . . . *Thine is the power forever.*"

Thou art our Hero, all our
foes subduing;
Save Thou Thy little flock
they are pursuing;
We seek Thy help; for Jesus'
sake be near us.
Great Helper, hear us!

OSWALD RIESS

Editorials

Stop! Look! Listen!

Again the pathways of our lives cross the path of the Savior as He walks the road to Calvary. In the special Lenten services and in the devotional booklets, the incidents of the Savior's Passion will be portrayed before us. The sermons, the hymns, the devotions will present the Savior as He takes on Himself the sin and guilt of all mankind, ours included.

What shall we do as our paths intersect the way of the Cross? We must stop — stop in the busy schedules of our lives to take time to hear and learn anew the story of our salvation. We pity the driver who fails to stop at the railroad crossing when the speeding train approaches. We must pity even more the person who fails to stop to learn of the suffering Redeemer and permits the routine affairs of life, yes, even a basketball game or an evening of bowling, to be more important than meditating on the Passion of our Lord.

We must look — look to Jesus and recognize Him anew as the Lamb of God that takes away the sin of the world. We must see Him as more than a great Teacher, more than a wonderful Example, more than the greatest Man who ever lived. We must see Him as the God-Man, who died that we might live.

We must listen — listen to His Word and accept it. Whoever listens in faith, experiences daily the joy of forgiveness and the freedom from the guilt of sin. Whoever listens experiences daily the sanctifying power of the Holy Spirit that enables us to live as the children of God.

Strength of Character

There are people who are hard to understand. Their words and opinions are changeable as the weather. Today they are friendliness and lovableness personified, tomorrow they are a source of irritation to those about them. Like Laban of old, they deceive their fellow men and change their wages ten times daily. They are hard to live with.

In nature round about us there are certain constant laws upon which we can depend. In the family, in the state, in the church, in business and social life, there are firm laws and principles. Similarly there must be something firm and dependable in the head and heart of men. A firm heart is needed upon which one can rely, a clear and firm judgment on which one can build. One's entire thinking, feeling, and doing must be resolute and reliable. We call that strength of character.

People of character are a strong support to others. They undergird self-reliance in their fellow men, aid them toward the attainment of solidity, protect them against timidity and discouragement, and safeguard them against rashness, folly, and harmful emotional outbursts. To have men of strong character as friends and counselors is a great blessing. Needless to say, theirs must be Christian character, rooted in and guided by the Word of God. To develop such strength of character should be our constant endeavor.

Remember the One . . . Forge Not the Other

If there is one thing the Scriptures make cle this: we are saved alone by God's grace through Jesus Christ (Eph. 2:8, 9). Salvation is complet free (Rom. 3:28). And yet it is just as true that, accept Jesus as Savior and King, we become cc to Him and His cause. To deny the former is d unbelief; to forget the latter is the treachery of S

Jesus Himself tells us: "He that is not wit against Me; he that gathereth not scattereth." would-be Christian, Jesus demands, "If any man w after Me, *let him deny himself* and *take up his c follow Me.*" John the Baptist uncompromisingly d of his converts, "Bring forth fruits meet for repe St. James pointedly asserts, "Faith without works Luther, too, the champion of justification by faith, less when in the explanation of the Second A states that we are redeemed by the holy, precio of Christ that we may be His own, "live under His kingdom, and *serve* Him in everlasting righte In other words, *God demands the devoted, dedica of all who profess to be Christians.*

Today the ship of the church is cumbered with dead weight. It needs more rowers. Discipleshi just a joy ride to heaven. — Friend, how about yo are you doing for your Savior, who gave His life

WILLARD H. STARK, *Ed*
Oklahoma District Edi

Unwarranted Judging

Unwarranted judging is uncharitable. One cc tion experiences extraordinary growth. It has man sions of new members, large adult classes, and ma tisms. The other congregation seems to be at a s Gains are few, growth is slow.

Of course, the reason is evident: One church ha getter" pastor, mission-minded members, attracti ices. The other is shepherded by a man of averag the members fail to approach the unchurched, the are ordinary.

But are the reasons so evident? The rapid gr one church may be the result of a favorable loc releases from sister congregations. Slow growth of congregation may be due to a difficult field or to tion because of sound practice.

Overhasty judging is not in place. Seldom do w all the circumstances. The church is not sellin mobiles. No amount of high-pressure salesmans win converts. The Holy Spirit will not be coerc Apostle Paul preached to the Corinthians and gath church. His successor, Apollos, further instructed ple, "but God," says Paul, "gave the increase." All in spiritual endeavors comes from God. "Judge n

Loose Leaves

"Teaching Congregations New Hymns"

We lift excerpts from a recent issue of the *Minneapolis day Tribune* under the above heading:

'Why do some congregations sing out gladly in church, le others mumble the hymns almost inaudibly? What ut the complaints from the churchgoer who would like ing — that 'they' ought to choose hymns people know?" These questions were asked of four outstanding church sicians teaching other organists and choir directors at thwestern University's conference on church music.

Prof. Barrett Spach of Northwestern's faculty had this say: "The function of music in the church is to lift ple up to worship the Creator — which means taking n away from the world. If they hear in church the e chromatic music and barbershop harmony they hear Saturday night, they are not lifted up to God."

Prof. Carl Weinrich of Princeton (N. J.) said: "To e good singing in our churches, we should start in dhood to teach children the best hymns. If they don't t when young to learn the great hymns, they'll never them as they could be sung. People have an aversion inding new tunes at church. They prefer to continue ing those they've always known. But their taste and formance can be changed if the pastor and the music ctor earnestly desire it."

Myron Casner, organist and choirmaster at St. John's scopal Church, Sturgis, Mich., contributed this: "The rage choir is not prepared to sing the day's hymns. just as important to rehearse them on these as on the iems. Most clergymen shy off instructing congregations arding the most corporate part of the service, singing. re should be actual congregational rehearsals worked the church program. 'Whoop it up' singing is bad, use the mood takes people away from worship to sec- scenes, to school games, parties, and night clubs."

Prof. Theo. Lams, teacher of theory and organ at North- tern and director of music at Chicago's Our Redeemer heran Church: "Lutheran congregations usually sing , and that's because so many members have learned r church music in parochial schools. They were taught chool to 'sing out,' and as they sing the same music after year into adulthood, they continue to sing it way. Unison singing, rather than singing in harmony, ie Lutheran tradition, and that is easier for the in- dual in the pew. We do teach new hymns to our gregation. The pastor consults with me about hymns should know, and when a new one is decided on, it ught to the choir first. When it is introduced for the time to the congregation, the pastor speaks briefly it its history and significance. It is played once on the n, the choir alone sings the first verse, and the con- gation joins in on the second."

t seems to us that much of what these expert church icians have to say about congregational singing ap- to our churches, and some of the suggestions could eneficial in improving the singing of the grand hymns ained in our *Lutheran Hymnal,* helping to establish orshipful mood in our congregations. — W. H. M. in *th Dakota District Edition.*

What's the Answer?

Question: Is it true that John the Baptist at one time (Matt. 11:3) really doubted, even as other great saints of the Bible were subject to human error?

Answer: Obviously it is impossible for any man to state what went on in John's heart at that period. Basing their arguments on verses 7-11, however, many commentators hold that John directed the disciples to ask Jesus this question for their own sakes. He had been directing men from himself to Jesus (John 3:25-30) and could well have employed this method to lead the disciples to follow Jesus rather than remain with him in prison.

On the other hand, there is valid reason to assume that John was not above the possibility of doubting. Though his birth was extraordinary, he was truly human, a man of like passions with us. Verses 4-6 could be viewed as having been directed to him personally. That assumption would no more reduce the greatness of the man than what St. Paul confesses about himself in Rom. 7:14-25 affected the reputation of that great witness. According to Jesus' statement, John was a great man and loyal to the end, even if he temporarily weakened.

Question: I am disturbed about what the "*Lutheran Witness*" reported concerning the Synodical Conference meeting in Detroit. Must a person in order to be saved be a member of a congregation belonging to the Synodical Conference?

Answer: No. The Lord has not bound salvation to membership in a certain church or denomination, but to His Word, by which the sinner is born again (1 Peter 1:23; Luke 11:28; John 8:31, 32).

However, license to teach or believe as one pleases is not permitted. Saving faith can be nurtured, strengthened, and preserved only by the Word of Truth; false teachings and beliefs have the tendency to disturb, undermine, even to destroy, faith. The sensible and God-pleasing course is to adhere, believe, and then also help to spread, that Word of Truth, and for that reason to unite, worship, and work faithfully with a church that teaches the Word of God in its truth and purity. No Christian should be careless over against error. We are to work out our salvation with fear and trembling (Phil. 2:12).

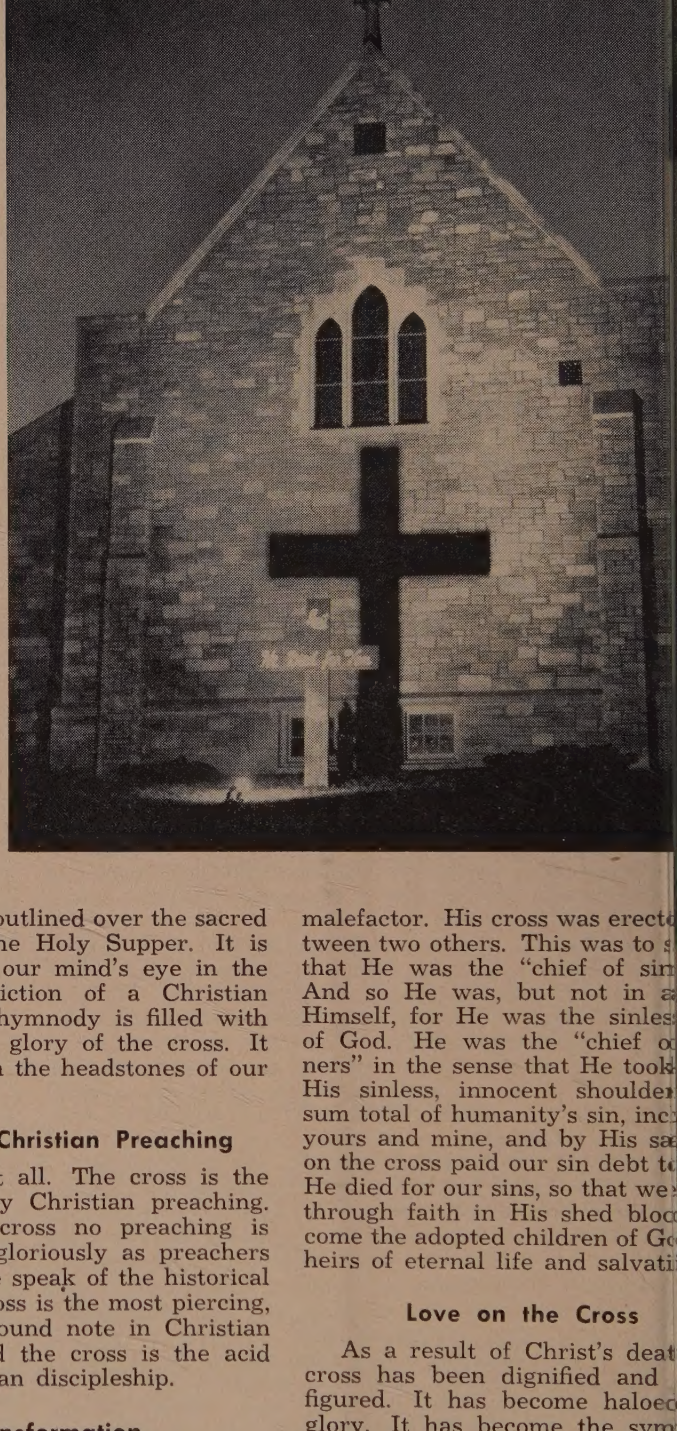
Question: Is it permissible according to the Bible for a man to marry a second wife after the first wife was committed to a mental institution, or is it "until death do us part"?

Answer: Your second question is really your answer. Only God has the right to sever the marriage bond (Matt. 19:6). He ordinarily does that through the death of one spouse (Rom. 7:2, 3), and He permits divorce after proved fornication (Matt. 19:9) or malicious desertion (1 Cor. 7:15). At no place is sickness, whether physical or mental, mentioned as a just cause for divorce and remarriage. Furthermore, you cannot even know whether her confinement to such an institution will be permanent. Above all, that wife is still your flesh (Eph. 5:33). Are you going to abandon her when she is ill? A good text for this situation is 1 Cor. 16:13. O. E. S.

The Glory of the Cross

By AUGUST W. BRUSTAT

Pastor, Trinity Lutheran, Scarsdale, N. Y.



Floodlighting on a small cross at Bethany Church, Omaha, Nebr., throws a dramatic shadow upon the wall

During the solemn Lenten season our thoughts are focused upon the cross of Christ. With Saint Paul, who said, "God forbid that I should glory save in the cross of our Lord Jesus Christ," Christians glory in the cross.

To glory in the cross may seem incongruous to some, for the cross was an instrument of torture. It was used for capital punishment. Invented by the Phoenicians, the cross was appropriated, adopted, and used by the Romans. Only the vilest culprits and slaves were crucified. The punishment was inhuman.

Symbol of Christian Faith

Yet today Christians glory in the cross. It is the highest symbol of their faith. It is seen on national flags, like the Union Jack of England and the flags of Norway, Sweden, and Switzerland. It is seen in decorations of valor. It is inscribed on the Christmas seals of the Tuberculosis Association. It is carried on the banner of the Red Cross. It is mounted on the steeples of our churches. It stands upon our altars. It is often carried in processions before choirs. It is preserved in Christian symbolism. It is worn by Christians as a symbol of their faith. It is signed upon our foreheads in baptism. It is outlined over the sacred elements of the Holy Supper. It is traced before our mind's eye in the closing benediction of a Christian service. Our hymnody is filled with praises to the glory of the cross. It is carved upon the headstones of our graves.

Center of Christian Preaching

Nor is that all. The cross is the center of truly Christian preaching. Without the cross no preaching is Christian, as gloriously as preachers may otherwise speak of the historical Jesus. The cross is the most piercing, the most profound note in Christian theology. And the cross is the acid test of Christian discipleship.

Transformation

Something must have happened to transform the cross, once a symbol of shame and degradation, into the symbol of honor and glory, of pride and prestige. What happened? Two thousand years ago a Man was crucified outside the walls of the city of Jerusalem on a skull-shaped hill called Calvary. His name was Jesus of Nazareth.

He was put to death like any malefactor, or rather like an arch malefactor. His cross was erecte tween two others. This was to s that He was the "chief of sin And so He was, but not in a Himself, for He was the sinles of God. He was the "chief o ners" in the sense that He took His sinless, innocent shoulder sum total of humanity's sin, inc yours and mine, and by His sa on the cross paid our sin debt t He died for our sins, so that we through faith in His shed bloo come the adopted children of G heirs of eternal life and salvati

Love on the Cross

As a result of Christ's deat cross has been dignified and figured. It has become haloe glory. It has become the sym self-searching devotion and lov love, in the person of Christ, b the cross. Love died on the And if He that bled on the cro the God-Man, and He was; and that was the God-Man died cross for our sins to save u He did; then we have here a mendation of love which passe understanding, high as the he but low enough for us to gras lay hold of that love in faith.

Is the cross of Christ your

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

EUROPE CALLS

Mr. E. T. Schumm, Rev. L. Buchheimer, and Dr. H. A. Mayer

Urgent requests from several countries of Europe to begin or to expand our operations necessitated a European survey trip, which took Pastor L. Buchheimer, chairman of the oard for European Affairs, and Dr. H. A. Mayer, ecretary of Missions, to eight countries. Mr. E. T. chumm, a retired druggist of Oak Park, Ill., who, a member of the Board for Missions in North and outh America, visited missions of Latin America at s own expense, accompanied them.

TO PORTUGAL

The three of us left New York on the afternoon of ctober 25. On the following day we were in session th people in Lisbon, Portugal. Dr. R. Hasse, esident of the Brazil District, had made some teresting contacts on a previous visit to Portugal. me of the people are Lutherans from Germany io want a Lutheran Church for themselves and eir children. The others are people who long ago oke away from the Roman Catholic Church. Their uls are hungry! We were told repeatedly that it almost unbelievable with what eagerness the riptures are read and studied by those who are ven a Bible or a New Testament. We were assured at there are open doors everywhere in Portugal.

SPAIN

A stopover in Madrid enabled us to visit the Fliedner Institute, an evangelical school organized about one hundred years ago by Lutheran deaconesses from Germany. In spite of severe government restrictions this institute continues to exert a tremendous influence upon the religious life of Spain.

ITALY

Italy was our next stop. Despite the overwhelming strength of the Roman Catholic Church there are groups of Protestant Christians in various parts of Italy. One such group has been in touch with us for some time and has asked us to give guidance and assistance to its work.

It was our privilege to deliver a lecture on the Lutheran Reformation before more than 200 listeners on October 31. It was especially inspiring to hear the group sing Luther's Reformation hymn as well as several other good Lutheran chorales in Italian. And what a thrill to attend Sunday school and church services at Torre del Greco with an attendance of about 150 and to observe the eager faces of those people as the simple Bible story was told! It was an unforgettable experience to see 60 people crowd into a small room of an upstairs apartment to attend a Bible class conducted by Pastor Poggioli at Torre Annunziata. We came away with a prayer in our heart that we might be able to come to their assistance without delay. This conviction was strengthened when we visited Rome. It was just after All Saints Day and toward the close of the so-called Marian Year. We were very much depressed when we saw that the Virgin Mary received more honor and glory than our blessed Savior.

Group of worshipers in Italy. In back, upper right hand corner, Mr. E. T. Schumm, Rev. L. Buchheimer

GERMANY

From Rome we went to Frankfurt, Germany. Nearby is Oberursel, the training center for our future Free Church pastors. Sixteen students, including three from America and one from Finland, are enrolled. Students from the East Zone cannot come to the West Zone. This restriction accounts, in part, for the reduced student enrollment at Oberursel.

Considerable time was devoted to a discussion of the establishment of a Church Extension fund in Germany which would enable our congregations there to rebuild those churches and parsonages which were demolished during the war.

DENMARK

At Copenhagen, Denmark, we met with the representatives of the Lutheran Free Church of Denmark, which is in fellowship with us. Although the membership has decreased to 160 souls, divided among four widely scattered congregations, they are a staunch group of loyal confessors. We were favorably impressed by their determined and undaunted attitude.

BELGIUM

In Belgium we have two small congregations, which serve as centers from which the Word goes forth into the surrounding area. The Lutheran Hour in French furnishes many contacts to the Rev. C. J. Hobus of Brussels. In addition to a small congregation in Brussels, he has groups which he serves in Liége, Namur, Charleroi, and Waterloo.

The Flemish broadcast enables Pastor Lambert Hellings of Antwerp to visit Knokai, Ostend, and other coastal cities. The work in Belgium has made little progress because of inadequate facilities and of religious indifference.

FRANCE

We next visited Paris, one of the largest cities of the world. The French have a reputation for being indifferent to religion. The Roman Catholic Church endeavored to revive the religious consciousness of the masses by placing priests into shops and factories, but the experiment has been abandoned.

For many years our Synod has given assistance to the Lutheran Free Church of Alsace. From Alsace the work expanded to Paris and recently also to Rouen. Because of the lack of French pastors, the work in the church in France grows very slowly.

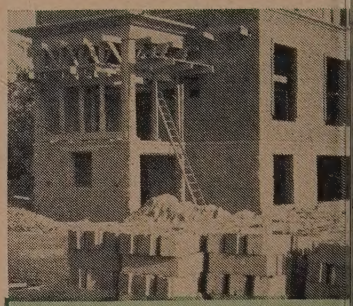
It is hoped that the House of Studies in Paris, under the direction of Pastor J. Wolff, will provide pastors for intensive mission work among the French-speaking people. The House of Studies will also be used as a Gospel center. It is located between two new housing areas offering good opportunities for mission work.

Rented quarters of our congregation at Brussels, Belgium. From left to right, Rev. C. Hobus (pastor), Mrs. C. Hobus, Rev. L. Buchheimer

ENGLAND

Last of all we made a brief survey of our work in England. We had heard about the enthusiastic reception of the Springfield Seminary Chorus last summer. We knew of the new congregations in Sunderland, near the Scottish border, and of Ruislip in the northwestern part of London. The reports did not do justice to what we saw and experienced.

There was great enthusiasm in the two London congregations, whose members had prayed, labored, and sacrificed to bring about a mission revival. Until three years ago these two congregations struggled to support one pastor, who conducted one service each Sunday. Now they support two pastors; they have purchased a second parsonage



House of Studies, Paris. Under
Will be ready for use in

and also made major repa
their parish hall. The two c
gations have morning and e
services every Sunday.
school enrollments have inc
The mission societies are
in making regular home
their respective communi

NEW MISSION

The Lutheran Hour, w
beamed to England from
embourg, has gained a la
lowing. During the last
years 65,000 people have
in to the London office.
of these people make
and substantial contribut
the Lutheran Hour. The
field Student Chorus and
Acker, a former Luthera
speaker, visited 30 of the
cities of England and at
wide attention. When the
came to sing in Sunderland
osity prompted a certain Mr.
to get acquainted with his
sake, Prof. F. L. Precht, th
ductor. Mr. Precht of Sun
knew of an abandoned church
could be purchased for $2,000
not start a Lutheran church a
After a week's activity with r
films and sermonets Pastor
and Eric Smith, who were
by local people, were convinc
Sunderland was a promising
field.

The people of the Londo
gregations contributed freely
undertaking. One man dona
chancel furniture. Another
possible the installation of
electric fixtures. Yet another
the material for a dorsal
The building, though old,

condition. A thorough
g and a painting job have
e church a pleasant appear-

busload of enthusiastic Lu-
from London made the trip
erland to attend the dedi-
This meant an all-night trip
bus, leaving London at 10
nd arriving in Sunderland
morning, and again leav-
derland on Sunday evening
the Londoners could return
Monday morning. The dis-
s 275 miles one way.

R. Wedergren, one of our
eld Seminary students, is in
f the work in Sunderland.
rts that he has a regular
school attendance of about
ble class of 25, also a youth
d a young people's choir.
dents of the Springfield
y have adopted Sunderland
project for this year, and
contributing the major por-
Student Wedergren's salary.
has been called and will
the work.

nd yet another

ngregation has been called
g in Ruislip, a community
reater London area. After
of services and film show-
people gathered and de-
ey were ready to receive
n for membership in the
Church. A community
rented. Again the mem-
he two London congrega-
ntributed freely of their
money to give the hall a
appearance. Again the
port was the personal in-
ich the people showed by
the services in large num-
e Sunday school has an
t of 60. A children's and
confirmation class were

URBAN LONDON

ther plans in the making!
don County Council Hous-
te, located on the north
London, has offered the
al Lutheran Church of
an ideal corner site of one
Borehamwood. This repre-
unusual opportunity. A

pastor from Australia has been called to begin work in this area. There are other areas in London, and in other cities of Britain, where groups are being gathered and where it is hoped that congregations may develop before long.

We have said nothing about the 40,000 Lutheran refugees who have received help from us in the hour of need. Though they have their own national pastors, many will look for affiliation with a church which uses the English language.

It seems that this is Britain's hour. Half a century of preparation has brought our London Lutherans to a point where they are willing and eager to share their heritage with their English neighbors. Ruislip and Sunderland have caught their imagination, bolstered their faith, and spirited them to do mission work.

GENERAL OBSERVATIONS

Our brethren in Europe are very appreciative of the help which they have received. The gratitude of individuals for food packages and clothing is overwhelming. There is an even deeper appreciation for the spiritual assistance which our church was able to give during the trying days after the war.

No one will ever know the full influence of the large quantity of theological and devotional literature which went into Lutheran homes and parsonages. I even know of D. P. pastors now in Canada and South America who treasure some of these books and make constant use of them.

The value of the so-called Bad Boll theological conferences also becomes evident in most unexpected places. A German Lutheran pastor in Naples, Italy, and another in London, England, have learned to know the Missouri Synod through such contacts. Both have in their possession a copy of Walther's *Law and Gospel*. As a result of these annual conferences with Lutheran pastors of Germany, France, and England, conservative Lutheranism in Europe has been strengthened.

We were also very much impressed by the willingness of our European brethren to adopt, or at least adapt, some of our methods of carrying on church work. The little Free Church of France, e.g., has established its own church extension fund. It has a capital of 165,000 frs. The Free Churches of Germany are planning to follow our system of setting up "God's Bank" in which the members can invest their money. Money will then be lent to congregations which must replace their bombed-out churches. The same procedure is being followed in England where new opportunities beckon.

The congregations are also becoming increasingly stewardship-conscious. This is always a difficult lesson to learn, but especially so for people who are reared under the influence of the state church system.

Our trip was strenuous. There were many meetings, tiresome travel, sleepless nights, but there was the joy in knowing that the armies of the Lord are on the march, and they are marching "from victory to victory."

H. A. Mayer

R. Wedergren, Student of Con-
a Seminary, Springfield, Ill., Rev.
. Pearce of London, the Mayor
Mayoress of Sunderland

FOREIGN MISSION BRIEFS

Twenty-two men are enrolled in seminary classes at Chia Yi, Taiwan. . . . During the past school season from 1,200 to 1,500 children attended weekly released-time classes in Manila. . . . A committee, composed of one member from each of our *thirteen* churches in the Tokyo-Yokohama area, meets repeatedly to discuss common problems and projects. . . .

More than 21,500 persons are enrolled in the Lutheran Hour Bible Correspondence Course in Taiwan. . . . Latest to return to the Philippines was the Rev. Norbert Becker. . . . Dedication of a chapel at Taipei, Taiwan, on December 26, was followed by three evenings of evangelistic services. The chapel seats 150. . . . Nine men are receiving special training to become evangelists in the Hong Kong area. . . . The enlarged Bethesda Hospital, Ambur, India, will soon be dedicated. The Governor of Madras State is to take part in the dedicatory ceremonies.

The congregation at Chia Yi, Taiwan, rejoiced at Christmas over the accession of 37 souls through Baptism. . . . At Izumi Church, Yokohama, six were baptized on the first Sunday in Advent. One of the young ladies is the first fruit of our Sunday school there. . . . The congregation in Davao City, Philippines, has chosen the name "Our Savior Lutheran Church." Eight adults were baptized there recently. . . . When the young people of Bethel Church, Manila, organized on September 18, their first project was a community canvass! . . . Pastors George and Selvaraj, now stationed at Bombay, India, will man the *first* permanent Lutheran work ever planned for this large city. Services are conducted in four places. Intensive community canvasses are being conducted. Bible correspondence courses are being promoted. . . . On October 3, a total of 79 persons were received into membership at Rennie's Mill Camp, Hong Kong, either by Baptism, confirmation, or transfer.

HERMAN H. KOPPELMANN

LUTHERAN YOUTH CLUB, NIGERIA, WEST AFRICA

The group picture on this page was taken on the occasion of the fourth anniversary of the Lutheran Youth Club of the Lutheran High School at Obot Idim, Nigeria, West Africa.

The Lutheran Youth Club was organized in 1950 by the Rev. J. L. Konz, principal of the Lutheran high school.

In writing to the Executive Secretary of the Missionary Board, Dr. Karl Kurth, the principal of the school states the following:

"The High School Youth Club has also served as a nucleus for the building up of a youth program for the church at large, and in this way is serving the church in the training of future elders." He continues: "Already one student, together with a mission office worker, has started a new congregation composed mostly of young men in a nearby village."

WANT ADS

Public Address System
Wynaad, India — $150.00

Seminary Library
India — $25.00

Wiring Missionary Residence
Ponvilla, India — $325.00

Radios for High Schools, Seminary, and Teacher Training Schools
India — $50.00 each

Three Dozen German Hymnals
for Bangalore, India

Building for Christ"

ethesda Lutheran Home Watertown, Wis.

By CLARENCE F. GOLISCH, Superintendent

Twice a day the Bethesda family attends chapel to thank God for blessings received

Preschool class learning by doing in the school at Bethesda

Making baskets in the manual arts class at Bethesda

x people may be crowded into a church pew intended for four, but when you try to squeeze ten ple into that pew, it can't be done. That's Bethesda's situation! There ot enough floor space available. s are back to back. Interior rooms being converted into offices. 432 ents are being served in a struc- intended for 300.

Bethesda's purpose is not only to ide food and shelter for the men- handicapped. The patients are ed and educated to rehabilitate nselves to take their places in ety. In some cases, it is true, this r gets beyond the point of train- them to take care of their own ls, as putting on their clothes, hing their teeth, knowing how to with toys.

Modern methods of therapy for the dicapped are making rapid ad- es. Occupational therapy takes y patients in the category of the pletely idle and enables them to d their time doing useful things their hands. But such a program ires room.

Bethesda's school and educational m has been vastly expanded in past years. At first there were as y as 35 pupils per teacher. Now average is 20 per teacher. This ld be reduced to from 6 to 12 ls per teacher to make more tive work possible.

lassrooms are scattered in the ment, in makeshift rooms — ever there is space. Classes for children are held in rooms over laundry. Of 195 children who ve instruction, 100 are in school ours a day.

With infinite patience these chil- must be told and shown the thing over and over. Some re- uneducable. Many remain at the grade level, while the most ad- ed reach the educational level of h-grade pupil. For this reason need every physical advantage ake learning easy for them.

he present overcrowded condi- cannot be continued if state ations for institutions are to be met in matters of health, safety, and sanitation.

Bethesda is the only Protestant-owned institution in the U. S. to incorporate daily religious instruction in its academic and occupational training program. With 432 crowded into space designed for 300; with more than 120 on the waiting list; with 10,000 mentally retarded in the Lutheran Church; and with 1,000,000 handicapped in the U. S., Bethesda is like a crowded bus in rush hours.

Bethesda Lutheran Home is included in the "Building for Christ" collection in the amount of $1,700,000. This sum is to provide two much-needed buildings for the institution: a school and a large dormitory with three separate wings: a physical therapy wing, a geriatric wing, and a hospital wing.

The new dormitory in blueprint form will provide 250 beds and adequate facilities for all such activities as are now needed but cannot be given. The new three-story building will have a main wing and two side wings.

Physical Therapy Wing. There is no place for the treatment of spastics and other cripples who should have physical therapy, such as whirlpool and other treatment. The new dormitory will provide such a physical therapy wing with the necessary equipment.

Geriatric Wing. One third of the patients at Bethesda, about 125, are in the upper-age group. These include people who have lived at Bethesda since its inception. One of the original five at Bethesda is still living there. We now have no adequate facilities for caring for these people as they should be provided for. Men 94 years old now use the same bathing equipment and area as do the boys of eight. Aged women are better provided for in the newly remodeled area, but they live on the fourth floor, and all of them must be transported up and down by elevator. The new building has an entire floor of two wings for the elderly patients.

Hospital Wing. Bethesda has no sick bay or hospital facility at present, except for one ward. This is not adequate either in equipment, space planning, or area. The new building will provide adequately for this need.

In addition to the dormitory, the "Building for Christ" offering will furnish *school* facilities. Bethesda Lutheran Home has many children on the waiting list who should be entered for the special training available in the Bethesda school. There is no provision in the locality where these children live where they are acceptable. They grow older with little or no training.

Only the Roman Catholic Church has a similar program in some twelve schools throughout the U. S. Bethesda is the only one of its kind in the Synodical Conference. There are private schools where the rate of tuition and care is prohibitive for all but the rich. There are other facilities among the Protestants, but so far as we have been able to ascertain, these are solely and only custodial.

Our Lutheran people are being asked to give Bethesda some room in their hearts, and then they will also give so generously that Bethesda, too, can more fully carry on its mission as a "House of Mercy" and with the Savior's love enfold "the least of these, Christ's brethren," who are also "the redeemed of the Lord."

MEDITATION AND WORSHIP

The hymns for the Lenten season are introduced with these lines: "Jesus, I will ponder now On Thy holy Passion, With Thy Spirit me endow For such meditation."

Without doubt the holy men and writers of Old Testament days spent many hours in quiet meditation. During the early New Testament days, John the Baptist, St. John, and others retired to solitary places to ponder and contemplate eternal verities. Jesus Himself sought the seclusion of the wilderness and the mountaintops to meditate and pray.

In the hurry and tension of our modern age do we Christians take time to meditate on the Book of the Law and the Gospel of Jesus Christ? If not, why not? Ought we not as true Christians obey the Spirit's promptings and regularly devote some time, more time, to meditation?

What about our public worship? Do we meditate in the stillness of the temple on the hymns, the liturgy, the sermon? We have been in churches where it seemed as if a social meeting were in progress before and especially after the service. Loud chatter and hilarious shouts and laughter seemed altogether out of place at this time. We have also been in churches where a wholesome stillness and reverence prevailed as the congregation assembled. There were quiet and friendly smiles and greetings after the service. The pastor met the members and visitors with a warm greeting, with a hearty interest or concern, but always a proper church decorum was observed. Ought we not constantly remember that the Lord is in His holy temple, even though we may be happy and consoled, having heard God's message?

Years ago we noticed that when members arrived early, they would read the hymns selected for the day. What better medium (except the Bible) could they find for the moment than the hymnal to pray and meditate, to prepare for the service?

During Lent we have felt the hush that fell over the large congregation when the worshipers listened to the story of the Passion of our Lord as if they had never heard it before. Wonderful, stirring worship!

Such moments should be experienced at every service. Perhaps a little more thought about the import and meaning of a service in the presence of God will bring about a change of attitude and deeper reverence.

Lent is a good time to form a habit of meditating on the marvelous stories and events of the Bible, recorded for our salvation, even on single statements and sentences that strike home.

With loving care and expert knowledge, a *Meditation and Worship for Lent* has been prepared, to which we would like to call attention. The author is Dr. Walter Buszin of Concordia Seminary, St. Louis; the publisher, our Concordia Publishing House. The service is based on the Seven Last Words Jesus spoke on the cross. (See Music Reviews.)

One thinks first of Good Friday as the most appropriate time for this service. If not this day, a time and place prior to Good Friday may surely be found.

The organist, congregation, choir, pastor, and laymen are to participate.

The title reads: *God's Own Sacrifice Complete.* The score covers about twenty pages. If a service of this kind has never before been attempted by a congregation, no small amount of study and preparation will be necessary on the part of the organist, the choir, and the pastor to do justice to the purpose and intent of the greatest, the most tragic, the most dramatic, yet the most satisfying and consoling event that ever took place. Even if circumstances do not permit a performance this year, pastor and organist ought to procure a copy of the score and music and study the Foreword, the Order of Service, and the music diligently. This alone will prove inspirational. A noteworthy rendition will make the event memorable and may induce our congregations to meditate more often and worship in God's house more devotionally in all divine services, remembering always the great love and supreme sacrifice our dear Lord and Savior brought for us and our salvation.

With Thy Spirit us endow for such meditations.

St. Louis, Mo. WALTER WISMAR

RESERVES IN THE UPPER AGE BRACKET

People live longer today than they did a generation ago. Records show that the average span of life is increasing about six months a year. Today the life expectancy in our country is 70 years. This means that on the average a child born today may expect to live to the age of 70.

As a result of our aging population we have today a larger number of old people among us. These men and women are considered old because they have reached 65 and beyond and are expected to retire from their jobs and, in most instances, are required to do so. There are at present 13,000,000 Americans past the age of 65.

Many of these retired people are still endowed with good health, are mentally alert and physically able to be active. But since they no longer have steady employment, they deprived of the opportunity to b ful, contented, and happy.

We have such people in in ing numbers in our congrega especially in the urban commu There are retired persons in ou congregations looking for som to do. Since pensions and soci curity provide sufficient suppo their needs, these people are n quired to seek gainful occupat make a living. It is readily u stood that under such circums a life of complete inactivity a happy life.

Some of these unemployed bers in our congregations have o to work in the parish. One ma example, volunteered his servi mission work. He was happy wh was delegated to look up newc in the community with a vi keeping them in the church or g them for Christ. Since he own automobile, his canvassing w hardship. Above all, he felt h useful in the service of his Lor

The average congregation ha portunity for formerly employe and women who have reache retirement age, have the tim well preserved in health, an willing to render service t church. If approached, they prove to be valuable members o cial committees. Some of the w might be active in their soc special endeavors or help with work for the pastor or for the s The need for Sunday school te and staff members might be me satisfactorily by securing the ance of men and women in th vanced-age bracket.

We thank God that the ad of medical science have checked of the ravaging diseases whic merly caused the death of a number of children. We than that through the extensive use machine and electrical powe back-breaking labor of former has been diminished, so that th erage worker today is not the out and often disabled pers middle age which he was for We are deeply grateful for th proved sanitation in homes a places of work today. Through blessings the span of human America has been lengthened.

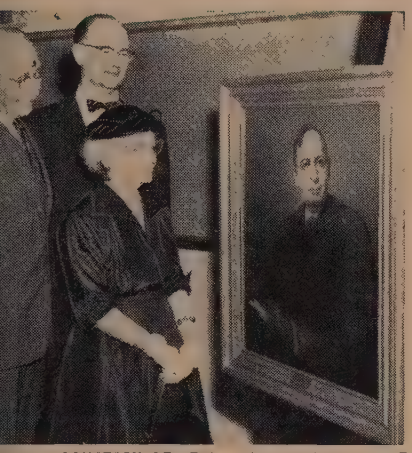
Let us appreciate the willi of capable men and women vanced age to serve their help them extend their usef and give them opportunity to service. By so doing we shal tribute to their contentment an piness and lighten the incr responsibilities of pastors and leaders in the parish.

THEO. KUEHN

River Forest, Ill.

Religious NEWS

The Church The World The Nation



COURTESY OF ST. LOUIS GLOBE-DEMOCRAT

PORTRAIT OF DR. THEO. GRAEBNER, former editor of the "Lutheran Witness," s unveiled January 16 at Concordia Semi-y, St. Louis, where he was a member of faculty from 1913 to 1950. From left: tav F. Goetsch, who painted the portrait; Alfred O. Fuerbringer, president of the inary, and Mrs. Graebner, who presented portrait. — Alex Graebner, a son, unveiled picture. Dr. W. F. Arndt, a colleague of Graebner, delivered the address.

To help clarify state-church rela-ns and questions arising from rway's "hell dispute," eight of rway's nine Lutheran bishops is-ed their first joint pastoral letter ce 1949. The 3,000-word "Letter Church and People" reaffirmed the urch's duty to proclaim both God's w and God's love, analyzed the rain upon relations" between state d church under the country's state-urch setup, and described the main ncern of the church in the future "living faith and active service."

In January, 1953, Dr. Ole Hallesby, der of the pietist movement in rway, told a radio audience that less the listeners were converted, ey would "drop right down into l the minute you drop dead."

Bishop Schjelderup of Hamar, who not sign the recent pastoral letter, came the opposition leader in the ell dispute" by proclaiming pub-y: "The doctrine of eternal punish-nt is not at home in a religion of e. . . ." He was accused of placing nself outside the church, of deny-the church's confession and the ble. The government in a favor-e verdict to the Bishop, said opin-s of bishops and theological pro-sors "seem to vary a great deal."

Anglican Bishop Richard Ambrose Reeves of Johannesburg, South Africa, ordered all of the church's 23 mission schools in southern Transvaal closed by April 1, 1955. About 10,000 Negro pupils attended the schools. The order was given, he said, because under the new Bantu Education Act the schools could be kept open after that date only if they relegated the pupils "to a status of permanent inferiority."

"The decision to close the schools rather than co-operate with the government in the terms of the law is dictated by conscience. No education at all is better than the wrong kind of education," the bishop said.

When Claus Dubbels of Elgin, Minn., a member of Trinity Church, celebrated his 102d birthday on December 9, 1954, he shoveled snow for the photographer.

Claus Dubbels

Although his hearing is a little impaired, Mr. Dubbels listens to the Lutheran Hour and church services on the radio, attends church occasionally, and partakes of Holy Communion at the altar, his pastor, the Rev. Edward A. Lazarz, wrote the WITNESS. The centenarian still works in his garden and on the lawn in the summertime.

Dr. Reuben W. Hahn of Chicago, Executive Secretary of Synod's Student Service Commission, warned that the proposed all-Protestant religious program for the Riverside campus of the University of California, a state-supported institution, might make "a diluted type of Protestantism the established religion of the state."

In his letter to the Rev. William S. Graumann, Synod's pastor for students at Riverside, for transmission to the administrative authorities, Dr. Hahn advocated a religious council including Roman Catholic and Jewish representation. "A vague, all-Protestant amalgamation," he said, is subject to "unionistic practices which are always confessions of weakness with no appeal to group loyalties and which are as anemic in content as they are futile in outcome."

St. John's Church, South Euclid, Ohio, the Rev. Stewart A. Burk, pastor, celebrated its centennial anniversary in September, 1953.

By 1845 the first German families settled in South Euclid, and Pastor Heinrich C. Schwan of Zion Church, Cleveland, had begun to hold mission services in German communities across northern Ohio, including South Euclid. When in 1853 the number of families there had increased enough to consider forming a church, Hermann Kuehn, vicar to Pastor Wilhelm Sihler, was installed as the first pastor. The following year the congregation joined Synod. Services were held in the home of Friedrich Melcher. In 1854 the first church and a parsonage were erected. The members also built a barn in which to stable their horses on Sunday mornings. After Pastor Kuehn accepted another call, the Rev. Johann A. Ernst became his successor in 1860. He established a school. During the Civil War six young men from St. John's were killed in the service of the Union Army. A new church was built in 1862.

Other pastors were: Friedrich W. Husmann, 1863 to 1881; Johann A. Ernst, who returned after organizing many of the early congregations in Ontario, 1881 to 1893; Heinrich Schlesselmann, 1893 to 1903, when he died of typhoid fever (in 1894 the present church was erected for $8,457, including all costs, even grass seed; the same year inaugurated the custom of having a Christmas tree in the church); H. M. Zorn, 1904 to 1922; W. O. Bischoff, from 1922 until he died of a heart attack in 1949.

St. John's Church, South Euclid, Ohio

KONRADI PHOTO

WALTER A. MAIER MEMORIAL EXHIBIT at Concordia Historical Institute, St. Louis, Mo., opened with exercises January 23 at which (l. to r.) the Rev. Paul Ph. Spitz, pastor of St. Stephen's Church (which Dr. Maier founded); the Rev. August R. Suelflow, director of the Institute; and Dr. Arthur C. Repp, president of the Institute, spoke. Dr. E. R. Bertermann, director, "Building for Christ," explained the items on display.

The exhibit, which will close March 20, contains some old books, manuscripts, and incunabula in Dr. Maier's collection; personal items; and gifts presented to Dr. and Mrs. Maier. The men are looking at the Breeches Bible, one of the six known extant copies of the Bible published in London, 1583.

Dr. Maier was a member of the Concordia Seminary faculty, St. Louis, from 1923 until his death, in 1950, and Lutheran Hour speaker from 1930 to 1950.

Paul Friedrich, executive director of the Lutheran Laymen's League, sponsors of the Lutheran Hour, left New York City February 1 for a one-month survey of business methods and procedures in Lutheran Hour radio operations in Europe and England.

Saint John's Church, Garfield Heights, Ohio, the Rev. Harry C. Weidner, pastor, observed its centennial in October, 1954.

In January, 1854, eleven men who had to travel six miles or more on backwoods wagon trails to Zion Church, the oldest Lutheran church in downtown Cleveland, asked permission to organize a congregation for Newburgh and Independence townships. These men met at the farm home of Kaspar Henry Scherler and organized St. John's Church at Independence, Ohio.

The first house of worship, which for 25 years also served as the school, was dedicated October 14, 1854. On the same day John Strieter was installed as the congregation's first pastor and teacher.

The second church was dedicated July 6, 1879. The older building continued to serve as the school until 1895, when a two-story frame school was erected. In 1952 a new four-room school and parish hall was dedicated. During the first 16 years of the church's history the pastors also taught school.

Following Pastor Strieter, 1854 to 1859, were the Revs. Karl H. Sallmann, 1860—1877; Otto F. Kolbe, 1878 to 1887; Philip Wambsganss, 1887 to 1895, who also served Zion Church in Bedford, now Maple Heights, until 1889; F. C. Rathert, 1895 to 1904; George Gotsch, 1904 to 1910, who founded a mission at Independence; and Pastor Weidner, who has served the congregation since 1911.

Mr. and Mrs. Traugott Boriack, members of Zion Church, Terra Bella, Calif., where they have lived since 1935, celebrated their 60th wedding anniversary on January 13. They were married in Lincoln, Tex. Their pastor, the Rev. A. T. J. Irmer, writes: "They have been subscribers to the LUTHERAN WITNESS and the LUTHERANER for many, many years. Although Mr. Boriack's sight has dimmed, with the aid of a magnifying glass he still reads both publications."

EDWARDS PHOTO

Mr. and Mrs. Traugott Boriack

Of the 14 Boriack children, 11 are living: the Rev. Louis, pastor of Trinity Church, Riesel, Tex.; the Rev. Paul, St. John's, Church, Rome, N. Y.; Carl Boriack, parochial school teacher in Malone, Tex.; Walter, Porterville, Calif., who taught at Spring, Tex., and for 16 years in Zion School, Terra Bella; Adolph, Bellville, Tex.; Erich, Schulenburg, Tex.; David, The Grove, Tex.; Mmes. Amanda Winkler, Temple, Tex.; and Ella Muehlenbruch, Lydia Staley, and Lily Story, all of Terra Bella.

Among the 35 grandchildren of the jubilarians are the Rev. Vernon Boriack of Trinity Church, Auburn, Ala.; and their granddaughter Margareta Huebner, a teacher, who assists her husband, a missionary in South America.

Missionaries from the Br Commonwealth countries must have special visas to enter India government at New Delhi r Formerly no visas were required Commonwealth citizens going to dia. Citizens of India are fre travel to countries of the Comm wealth with only a valid pass

A Sunday school that began flourished for many years in a known hat factory celebrated its anniversary in Philadelphia. Dav Harshaw, president of the Joh Stetson Co., was one of the anni sary speakers at the Seventh S Methodist Church, to which the denominational school was t ferred 13 years ago.

John B. Stetson organized the deavor in 1880, because he was turbed by the number of chil who roamed the streets on Su morning "when they should b Sunday schools." He built an a torium in his factory to accomm the turnout. In the school's flourishing period, at the turn o century, there was a weekly att ance of 2,000. Since the foun death in 1906, the school is know the John B. Stetson Mission Su School.

Four of the school's original m bers were cited at the anniversary servance: Dr. William H. Ford, P delphia Methodist clergyman fo years; Mrs. Mary Zimmerman who taught a class for 60 years; John Steinbronn and Eugene K who also taught and who still att

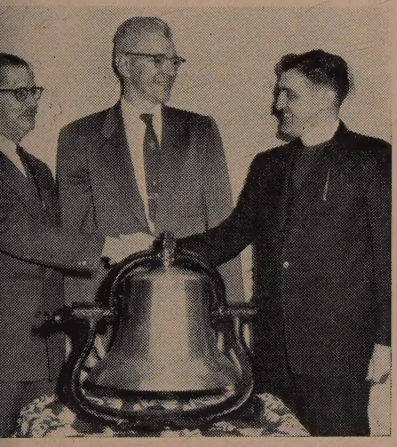
Because of blindness, Dr. Ber Iddings Bell, 69, has resigned as l copal chaplain at the Universit Chicago. Dr. Bell, who lost sight a year ago, was appointed sultant in Christian education t Episcopal Bishop of Chicago. H the author of several books, inclu *Crisis in Education, Crowd Cul The Church in Disrepute, and yond Agnosticism.*

The seminary faculties of Springfield and St. Louis at their semiannual meeting, St. Louis January 14 and 15. Walther Arch at Concordia Seminary, St. Louis, forms the backgrou

The Methodist Board of Education d the Methodist General Conference at its sessions in Cincinnati to legislation to operate kindergens and through-the-week nurs- schools in local churches having quate facilities, as part of the de- ination's Christian education pro- n.

One of the church's greatest needs more "de-personalized" loyalty ng its members, Dr. H. Leo Ed- nan, president of Georgetown Col- , Georgetown, Ky., told an evan- stic conference of the Florida tist Convention held in Jackson- e.

"A lot of church members are l to the pastor, and as soon as he es, their loyalty dies," the South- Baptist educator said. "We must to church to hear the Word of and not to hear the personality vering it."



OMOTIVE BELL FOR BELFRY OF WOLLAS- CHURCH, Wollaston, Mass. The bronze from Locomotive 3701, built in Schenec- N. Y., 1918, traveled on the Grand -Canadian National Railways more than ,000 miles through New England, the est, and Canada. After the engine was tly scrapped in the Central Vermont , E. A. Svitil, center, traveling dairy of the Canadian National System and mber of Wollaston Church, arranged with ailways for the gift of the bell to the egation. O. Kenneth Daly, left, central t agent, Central Vermont-Canadian nal, made the presentation to the Rev. Bauer, right, pastor of Wollaston Church

ohn D. Rockefeller, Jr., has given 00,000 to develop and strengthen estant theological education in J. S. The gift, believed to be the st single grant for religious ing, was presented to the Sea- c Fund, New York City, a cor- tion which Mr. Rockefeller set 1 1938 to administer some of the in his philanthropic program. 1 S. Creel, director, said, "Plans ot yet complete and there can be further announcement at this ."

KELKER PHOTO

ADULT CLASS, IMMANUEL CHURCH, TWIN FALLS, IDAHO, Confirmed December 15. The Rev. R. C. Muhly, pastor (left rear), writes: "Merle Radke, school principal, and Elden Duensing, organist (both right rear), are the two men who, with myself, make up 'the team' for full parish co-ordination. These two men in their summer calls brought 16 men and women into this adult class and spent the entire summer making school and mission calls. We have enjoyed working with these men in all phases of parish work because of their comradeship and co-operation, and because they are both level-headed and believe the parish school is one of the links in a strong chain."

In the past two years members of the Rockefeller family have given an additional $2,000,000 for theological education.

Congress has received a resolution from the American Lutheran Church asking that a change be made in the religious ministry at the U. S. Military Academy at West Point to bring it under the Army Chaplains Corps. The resolution, adopted last October at the ALC convention in Beatrice, Nebr., asks Congress to repeal legislation passed in 1896 stipulating that spiritual services at West Point are to be provided by a civilian rather than a military chaplain.

West Point has two chapels. Cadets are compelled to attend the Cadet Chapel, in which an Episcopal priest employed by the Government officiates. Attendance at the Army Chapel, conducted by a chaplain, is voluntary. Some Protestant officials say that assigning only Protestant Episcopal clergymen to the Cadet Chapel has obtained since 1881.

Chaplains serve all other Army posts and organizations and the U. S. Naval Academy, the ALC convention noted. The Evangelical Lutheran Church, the American Baptist Convention, and the Presbyterian Church in the U. S. A. have taken action similar to the ALC resolution.

The resolution was referred by the House to its Committee on the Armed Services.

Another ALC resolution asking Congress to appropriate sufficient funds for a religious census in 1956 was referred to the House Committee on Commerce.

The All-India Conference of Indian Christians protested to the government in New Delhi that attacks on foreign missionaries had "degenerated into an attack on the Christian religion and culture." The conference is made up largely of Protestants. Roman Catholics are not part of it.

U. S. churches spent more than $588,000,000 on new buildings in 1954, an all-time high, according to estimates by the Departments of Commerce and Labor. The figure for 1953 was $472,000,000.

New construction in 1954 for the nation's nonpublic schools and colleges cost $560,000,000, or $124,000,000 more than in 1953. Of this amount about $224,000,000 was spent on nonpublic elementary and secondary schools, the report estimated.

A. K. Engel of Seattle, Wash., has completed 14 consecutive terms as Treasurer of the Northwest District and is now serving his 43d year and 15th term in office.

A graduate of Milwaukee Concordia and Concordia Seminary, Saint Louis, he had to forego his ambition to be a pastor because of ill health, but he has served the church as a lay worker.

KENNELL-ELLIS

A. K. Engel

Formerly an accountant with the Great Northern Railway, he is now retired. Besides being a member of District boards for more than four decades, he has been organist in Hope Church, Seattle, has assisted in establishing many new missions, and has been active in the Lutheran Laymen's League since 1920. His wife has given her secretarial assistance for his church work. The Rev. R. C. Muhly of Twin Falls, Idaho, commented: "If the Board were always to move ahead as fast as Mr. Engel pleads the board to do, we would get ourselves into a tizzy, but we always enjoy his optimistic spirit, his enthusiasm!"

Music

Multipurpose Anthems: HA 2014, Let All Mortal Flesh Keep Silent, 20 cents; HA 2015, To Thee, Our God, We Fly, 20 cents; HA 2016, Ye Holy Angels Bright, 20 cents; HA 2017, I Sing as I Arise Today, 22 cents. Concordia Publishing House, St. Louis, Mo.

All four of the anthems are by the well-known American composer Joseph Clokey. They are designed for small church choirs, but may also be used for combined junior and senior groups and by mass choirs singing at choir festivals. The settings could hardly be simpler. Everything has been done in good taste and in a musicianly and interesting manner. The organ accompaniment supplies fullness, variety, color, and background.

God's Own Sacrifice Complete. A Good Friday Service. Prepared and compiled by W. E. Buszin. Concordia Publishing House, St. Louis, Mo.

Complete Score, No. S639	$1.50
Choral Section, No. S640	.20
Congregation's Part, No. S641 per hundred	3.50
Six Chorale Preludes on "When Jesus on the Cross Was Bound" (97-1339), Scheidt	1.25

A **sample kit** (No. 97-2037) containing one copy of each of the parts is available at the special price of $2.50 postpaid.

Our Songs of Praise. Text by Edward Klammer. Music prepared by Paul Bunjes. Concordia Publishing House, St. Louis, Mo.

Full Music Edition, $2.95. No. 3-1060
Children's Edition 1.25. No. 3-1054

The children's edition of *Our Songs of Praise* with melody and text only has been on the market for some time. This Full Music Edition contains melodies of sturdy, sterling quality and prepares the children for the service and liturgy of the church. An interesting accompaniment has been added to the melodies. In the hands of a skillful accompanist, or with a little practice, the accompaniment can be made to sound like miniature anthems or motets, where one, two, or three melodies enter and weave around the *cantus firmus* given out by the sweet voices of little children.

The collection contains 147 hymns. That means more than thirty new hymns a year for each grade. In this collection there is nothing sentimental or cloyingly sweet. All the melodies are of lasting quality and profit. The key has been correctly gauged to suit the range of children's voices. The book is stoutly bound; the print is clearly legible.

Very useful and helpful to the instructor are the lists printed on pages 153 to 166. "Hymn Schedules for Kindergarten and Grades One to Four." "A List of Hymns Correlated with the Stories in 'A Child's Garden of Bible Stories' by Arthur M. Gross." "The 'Hymn of the Week' for Family Devotions." "A Classified List of Hymns Suitable for Use by Children's Choirs." WALTER WISMAR

Books

Voz Luterana. Revista Trimestral de Teologia y Homiletica Luterana. Editor: Dir. Fr. Lange, Publicato por La Junta Misionera de la Iglesia Evangelica Luterana Argentina. $1.00 per year. Order from Board for Missions in North and South America, 210 North Broadway, St. Louis 2, Mo.

The need for a theological and homiletical quarterly in the Spanish language has been felt for some time. *Voz Luterana* (The Lutheran Voice) promises to fill this need. The quarterly contains doctrinal articles, sermons, and sermon outlines. There are also a brief theological observation and several book reviews. We are certain that this quarterly will receive a welcome not only in the parsonages of Argentina, but also in the homes of all the workers in our Spanish mission fields, Venezuela, Guatemala, Mexico, Texas, and Southern California. We commend this publication to all who are interested in the progress of our work in South America.

H. A. MAYER

King Ever Glorious. The Story of Holy Week. By Paul W. Streufert. Concordia Publishing House, St. Louis, Mo., c. 1955. xi and 112 pages. Paper. $1.50.

These ten sermons are unique in that they form a review of the happenings from Palm Sunday to Easter morning. The author is consistent in his adoration of Christ the King, rich in the Biblical materials which he weaves into his sermons, and warm in his manifest concern for his hearers. The book will prove to be a splendid supplement to Lententide devotions. RICHARD R. CAEMMERER

An Introduction to the Study of Christian Missions. By Harold R. Cook. Moody Press, Chicago. 252 pages and index. $3.00.

This book is a "must" for everyone interested in entering foreign mission service, to everyone desiring a better understanding of the life and work of foreign missionaries and of the principles according to which missions are conducted, to pastors and congregations eager to do their best for foreign missions. The author has had experience in missions in Venezuela and is presently a member of the faculty of Moody Bible Institute. HERMAN H. KOPPELMANN

Stewardship and the Tithe. By Costen J. Harrell. Abingdon-Cokesbury Press, Nashville, Tenn. 61 pages. 50 cents.

Bishop Harrell of the Methodist church has a clear, Scriptural summary on the stewardship of life and the Christian idea of property, but fails to give proper prominence to the love, grace, and mercy of God as motivation for the Christian's stewardship. Calling the tithe a "means of grace" and "a redemptive quality that changes the heart of man," the author goes beyond Scripture and destroys much of the value of his book, which otherwise has some excellent features. WALDEMAR E. HINCK

Deaths

Paul W. Dorn (Pleasant Ridge, April 26, 1886, to October 24, 1954, Cleveland, Ohio); his father was a pastor. Dorn was graduated from Teache Seminary, Addison, Ill., 1906.

For 48 years he taught in Luther schools at Toledo, Ohio, 1906—19 Decatur, Ind., 1908—1927; and Z School, Cleveland, 1927 until his sudd death of a heart attack which struck h on his way to church to play the org for the German service. Besides carr ing on his work as teacher, organist, a choir director, he was active in yo endeavors for many years and was dire tor of the Cleveland Walther Leag Orchestra.

His first wife, the former Lydia K bow of Toledo, whom he married 1907, died in 1951. He is survived by widow, the former Mrs. Anna Ricka and his four sons: Karl, Richard, a Louis of Cleveland, and George Toledo. A fifth son died in infancy.

Funeral services were conducted Zion Church, October 27, by the unde signed. The school children sang and a the northern Ohio teachers who w in Cleveland for their fall conferen W. Redeker spoke for the teache Burial was in the Lutheran Cemete Cleveland. C. T. SCHUKNECHT

Walter L. Bezold (January 21, 18 Chicago, Ill., to December 6, 1954), s of John and Kunigunde Wimder Bezol graduated from Concordia College, Mi waukee, 1909; and Concordia Semina St. Louis, 1912.

He was pastor of St. Paul's Churc Rockford, Wash., 1912—1914; St. Mark Ferndale, Calif., 1914—1920; and Sai Paul's, Lockport, Ill., 1920—1954.

In 1913 he married Anna Paulii Thrun of Chicago. She died in 1950. O son died in 1944. A daughter, Mrs. Hel Rozich of Lockport, and three so Arthur, Norman, and Howard of Loc port, mourn their father's sudden deat

At the funeral service on December 1954, his Visitor, the undersigned of L mont, Ill., preached the sermon. Pasto Erdman and Martin Frenk of Joliet, Il read the committal service.

WALTER F. PIEPER

Emil W. Traugott (January 26, 189 Lake Creek, Mo., to December 19, 195 Lincoln, Kans.), son of Frederick a Amalia Hinansky Traugott; graduat Concordia Teachers College, Sewar Nebr., 1915.

He taught at Salem Lutheran Scho Rose Hill, Tex., 1915—1916; St. Paul Serbin, Tex., 1916—1920; St. Paul's, Li coln, Kans., 1920—1953; St. Paul's, Ha ilton, Tex., 1953—1954.

He is survived by his wife, the form Hulda Schroeder, whom he married 1916; by six sons: Herbert, Elden, Melvi Lorenz, Wilbourne, and Rolland; a one daughter, Mrs. Alvin Kohls.

Funeral services were conducted St. Paul's Church, Lincoln, on Decemb 22. The Rev. L. O. Hemmann of Ham ton, Tex., preached, and the undersign officiated. Burial was at Lincoln, Ka

W. G. SEELIGER

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Announcements

rdinations and Installations

PASTORS

lled:

st, Wallace, as instructor at St. John's ge, Winfield, Kans., by Pres. Carl S. inger, Sept. 7, 1954.
Paul H., Trinity, Hampshire, Ill., by Schaefer, Jan. 2.
Theodore A., as student pastor at e University, Detroit, Mich., by Pres. ile, Jan. 9.
Roland W., Good Shepherd, Clayton, y Ewald J. Otto, Jan. 2.
at, William, Trinity, Marseilles, Ill., ul F. Hartmann, Jan. 9.
berg, Carl, Concordia, Jamestown, N. by Willard C. Laatz, Jan. 9.
John, St. Luke, Eganville; St. John, n Lake, Ont., Can., by Martin F. man, Jan. 9.
rdt, Elmer F., assistant pastor, Immanl Baltimore, Md., by Pres. William H. , Jan. 9.
Valentine, Sherman Park, Milwaukee, by V. C. Frank, Jan. 16.
, Ralph A., St. John, Monett, Mo., by Mohling; First, Neosho, Mo., by N. ake, Jan. 2.
H. C., St. Stephen, near Defiance, by O. G. Hebestreit, Jan. 9.
Samuel, St. John, Wakefield, Nebr., by ld W. Kieck, Jan. 9.
, Paul H., Trinity, Medford, Minn., by old O. Streufert, Jan. 9.
ng, Martin, Trinity, Austin, Tex., by T. Zeeb, Jan. 16.
rhard, St. Peter, near Gibbon, Minn., . H. Kesting, Jan. 16.
a, August W., St. John, near Spencer, by Randolph Mueller, Jan. 9.
Robert C., Lutheran Church of Make- (mission), Morrisville, Pa., by Herbert eyer, Jan. 9.
Howard, Our Redeemer, Columbus, by Vernon Boriack, Jan. 9.
t, Edward A., St. Philip, Minneapolis, ., as missionary to the Negroes in ul, Minn., by Robert L. Schumann, 5.
mann, Hans F., St. Thomas, Ohio City, by C. H. Matthias, Jan. 9.
alph, St. Matthew, New Milford, N. J., A. Adler, Jan. 16.

ssioned:

nn, Oscar R., as institutional chaplain nver, Colo., by H. H. Hellbusch, Jan. 2.

TEACHERS

lled:

Fred C., St. Paul, Manawa, Wis., by T. Klug, Jan. 9.
Norman J., St. Paul, Kankakee, Ill., by F. Haller, Jan. 9.
Harold T., Sherman Park, Milwaukee, by V. C. Frank, Jan. 16.
ren, Erich W., St. Luke, Chicago, Ill., dalbert Kretzmann, Jan. 9.

FOREIGN MISSION

gton, S. V., in Redeemer Church, Tuc- Ariz., as business manager of our For- Mission, by Herman H. Koppelmann, 9.

Acceptance of Call

ilbert Thiele, St. Paul, Minn., has ac- he call to the Department of Historical y at Concordia Seminary, St. Louis, FREDERIC NIEDNER, D. D., *Secretary,* f Control.

Official Notices

Rev. Harold Braun has accepted a another District, *Rev. L. Dierks* has ppointed Visitor of the Devils Lake — B. G. MUELLER, *President,* North District.

Edwin M. F. Jording, Beemer, Nebr., n appointed Visitor of the Third Cir- the Northern Nebraska District. He Rev. R. Hildebrandt, who has ac- call into another District. — WALTER ANN, *President,* Northern Nebraska

Martin W. Rupprecht of Winston- N. C., is hereby appointed Visitor of No. 8, succeeding Rev. Robert Stade, epted a call to another District.

Rev. R. P. Sieving of Newton, N. C., is hereby appointed Visitor of Circuit No. 9, succeeding Rev. James L. Summers, who has accepted an appointment to a District board. — WILLIAM H. KOHN, *President,* Southeastern District.

Rev. Walter F. Wolbrecht, Executve Assistant on the staff of the Board for Higher Education, has accepted the Executive Secretaryship of the Board, effective February 1. — WALTER F. GAST, *Secretary.*

Notices

Divine services in English are conducted every Sunday at 11:00 A. M. in Ascension Lutheran Church, corner of Blair and Outremont Aves., Montreal, Quebec, Canada. Ascension is the only Synodical Conference Lutheran Church in Montreal. Anyone having friends or relatives there please write REV. E. M. VELEBIR, 865 Blair Ave., Montreal 15, Quebec, Canada; telephone CALumet 7286.

The Tri-County Conference of the California and Nevada District has a camp and summer pulpit in Yosemite National Park from the middle of June to the middle of September. Any pastor taking charge of the Sunday morning service in the chapel at the Old Village may have the use of the completely furnished two-tent camp from the previous Thursday noon to the following Thursday noon. Please make your reservations at once with REV. E. A. WESSEL, 760 W. 23d St., Merced, Calif.

Agencies and boards requesting time on the program of the Southern Illinois District Pastoral Conference, which will convene in Nashville, Ill., April 19—21, should notify undersigned before March 1. — L. A. WOLF, *Chairman,* 601 West Walnut St., Nashville, Ill.

Request from the Versions Committee

The Advisory Committee on English Versions of the Board for Parish Education herewith urges all pastors of our church to use, read, and study diligently and carefully the Revised Standard Version of the Holy Bible, to make comparisons with the original languages as they prepare their sermons and make other textual studies, and to report to the committee their suggestions for any improvement of the Revised Standard Version. These suggestions should be supported by scholarly evidence. It especially invites also the instructors of our synodical schools and special scholars in Biblical interpretation to assist in properly evaluating the Revised Standard Version.

Since the committee is also interested in the evaluation of the practical usefulness of the new version, reactions in this area are invited from pastors, Bible class teachers, Sunday school and day school teachers, and lay readers.

The committee is presently examining the Revised Standard Version critically. This project includes the examination of individual Biblical books and all Biblical materials contained in the synodical Catechism. The purpose is to give guidance to our churches and to meet the request of the RSV translators that we submit within the next five years suggestions for further improvement of the version. (Cp. *Proceedings of the Forty-Second Regular Convention of The Lutheran Church — Missouri Synod,* assembled at Houston, Tex., June 17—26, 1953; pages 573—576.)

THE ADVISORY COMMITTEE ON ENGLISH VERSIONS OF THE BOARD FOR PARISH EDUCATION
W. R. ROEHRS, *Chairman*
O. E. FEUCHT, *Secretary*

Changes of Address

Pastors:

Ansorge, Karl S., 507 W. Third, Willmar, Minn.
Braun, Harold C., Lewiston, Minn.
Constien, Victor, 2300 University Dr., Valdosta, Ga.
Craft, Victor H., 78 Chrisman Ave., Ventura, Calif.
Fellbaum, Frank C., 2595 Colfax, Gary, Ind.
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10 Of the tribe of Zĕb'-ū-lŭn, Găd'dī-ĕl the son of Sō'-dī.

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94 **PSALM 16**

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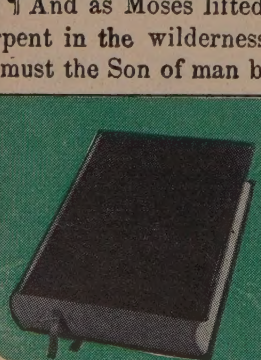
14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted



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